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eral men might be within reach. Mesquite was picked day after day until the bushes held no more, even after they thought they had enough, because mesquite was their staple.

On returning home late in the afternoon, the beans were sorted. The dry beans were put on the roof of the house to dry more thoroughly. These were piled, load upon load, until the last load had remained for three or four days. Should it be cloudy or wet, they were taken off the roof and covered. The thoroughly dry beans were then stowed away in huge basket granaries. An average family would have one large granary filled, with a surplus stored in the house in large pots.

The green beans sorted out at the end of each day's gleaning were prepared at once. Mesquite beans resemble our string beans, but while the pods can be readily pulverized in a mortar, it is practically impossible to crack the seeds. These greener pods were pounded up and, without removing the hard seeds, were mixed in water for a drink. Or this was boiled and used as a liquor to mix with other ground seeds.

After the storage receptacles were filled, the beans that were discarded as not good enough for storing were ground to be made into cakes. The ground bean meal was sifted in a Pima tray-basket by shaking it over the edge onto a cloth. An elliptical hole (eighteen inches long, twelve wide, by ten deep) was dug in the ground and sprinkled with water until its surface was firm. The sifted flour was poured into this, sprinkled, another layer of flour added, sprinkled, and so on. Finally it was sprinkled and covered with dirt. The following morning they would remove the hard cake of mesquite flour. A woman kept busily at this until twenty or more were prepared. These cakes (hapa'ndj) were intended for use on damp days when the stored pods could not be ground because they were damp. (Mesquite beans absorb the slightest moisture in the atmosphere.) A bit of the cake would be broken off, soaked in water to be used as a drink, or boiled and mixed with other ground seeds.

Mesquite was ordinarily used only after pounding in a mortar and grinding on a metate. This was a daily task of the women. The ground meal formed the basis of most food preparations.

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from these in that it was sometimes cultivated. This was a weed resembling tall Bermuda grass. The seeds were pounded in a mortar to remove the hulls, sprinkled with water, and ground on a metate. The meal was mixed into a dough with a little salt. It was baked in the ashes, which were later washed off, and eaten with mesquite bean soup and the like. The seeds of ágwa'vâ, probably pigweed, were also eaten.

While seeds appear to have been gathered in the late fall, i.e., December, berries were gathered in May and June. A bush about four feet tall, axtŏ'tâxa'n, bore little sweet red berries. The berries were washed and thrown into hot water to boil. They cooked quickly. This was strained through a cloth, the berries mashed, and replaced in the liquor. This was used as a drink. Sometimes ground wheat (not mesquite) was cooked in this for a mush. If they wished to store the boiled berries, they were spread on a cloth in the shade, and stored in pots when thoroughly dry. Similar berries, axtŏ'tâvi' (so called because they were bitter?), were prepared in exactly the same way. Mistletoe (kamu'c) grew plentifully on the mesquite bushes. Sprigs of this were gathered, the berries stripped off and boiled to furnish a juice which was sticky but tasteless. This was used as a liquor for wheat mush. Somewhat later than these, in June, the little blueblack berries of Crucifixion thorn (? uwe') were gathered. They were mashed in a basket to make a foamy liquid which was eaten without cooking. Sometimes the berries were dried and stored: when wanted they were soaked in hot water.

A sifter (caxaxa'c) was used with the axtŏ't berries. This was elliptical, like those of the Pima,[4] shallow, and about a foot long. Thin willow twigs were laid transversely and longitudinally, and bound to the willow hoop.

When a young girl had gathered axtŏ't and uwe'berries for the first time, it was customary for some older woman to mash and rub them on the girl's arms so she would be industrious.

The nuts of the abundant ironwood tree were ground and leached after the fashion in which California Indians prepare acorns. By the end of the season, October, they are said to lie

[4] Russell, *Pima Indians*, p. 146.

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horse to make decorative spots.) Both the fruit and the plant were called kĭlyă'p, "flat," for the flat leaf-like stems. 824

Yucca baccata grew in the desert to the north. The banana-like fruit was eaten fresh; also stored by splitting and drying. Plant and fruit were ĭtcakwa'tc. 222 [251]

Some stems and leaves of plants were eaten. A plant growing in the mountains (hence called ăvi', "mountain") looked like asparagus and was bitter. The stems were roasted in ashes. A little plant, called mŭckwo', was washed and boiled. When tender this was squeezed out between the hands and eaten with salt. The leaves of ăgwa'vă, probably pigweed, larger than spinach leaves, were boiled and eaten with salt. This was gathered in the fall. 252

Mescal, the agave plant (maθĭ'l), was not much eaten because it did not grow in this locality. A few plants grew on the higher parts of the mountains to the south and more plentifully beyond in that direction. It was gathered by men because it grew too far away for the women to go. Most that they used was brought from the Papago country in cooked form. The growing plant was severed from its root by the customary chisel (n,ĭmtakĭ't or maθil,yĭmtakĭ'tĭc, "mescal-to cut off with"). This was a stick twenty inches long, two in diameter, flattened near one end to provide a chisel edge at one side. (The chisel edge was not at the end, as with other tribes.) This was held against the base of the mescal and hammered with a convenient stone or stick. The long leaves were trimmed short with a knife; the mescal hatchet of other tribes being unknown. One leaf was left long so that the heads might be tied in pairs, or they were fastened in pairs by a stick thrust through them. A man would bring home only six or eight, not a full load, because they were scarce. 222 [137] [262] [462] [439] 222 412

The mescal heads were baked in a pit. A fire was built in it, but the usual stones omitted. The coals were raked out, the ashes sprinkled a little, the heads laid on this, covered with dirt, then ashes and a little fire. If prepared late in the morning, they were allowed to bake all the following night. The short leaves remaining on the baked head were stripped off to be chopped up and mashed in a mortar. This mass was spread to dry on peeled 252

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252 sticks laid side by side or on a cloth, and when dry was rolled in a bundle. This was called mĭl,pŏk, "spread," or hama'ṇk, "pruned; trimmed off." The head proper was eaten without mashing. The prepared mescal could be soaked in water and [272] chewed on, or the foamy sweet liquor drunk.

Tule pollen and roots formed a most minor food. A child play- [222] ing or a hunter would pause to strip the pollen off in his hand and swallow it. Women gathered it occasionally. They broke the heads off gently so as not to shake out the light pollen, holding a basket beneath to catch the heads. Using a large pot placed on its side for protection against the wind, the heads were shaken out inside it. The pollen was poured into the basket, which was rocked from side to side to bring the chaff to the top. A sweet mush was made of this pollen mixed with a little ground wheat. [251] When they wanted to preserve it, a hole was made, sprinkled and patted, the pollen poured in layer by layer, each being sprinkled, and the whole covered with dirt. A little fire on top baked it cake-like by the next day. Sometimes the large roots of older tules were chewed. They might also be dried and ground to make a gruel. Tules are at'apĭ'l.

[137] Sunflowers grew wild, but were not a foodstuff.

Travellers sometimes boiled the water-filled pulp of the barrel cactus (mĭltŏ'ṭ) with a little alkali.

222 The time when the giant cactus (sahuaro) fruit ripened, the middle of June, was eagerly welcomed, not because the fruit formed any considerable portion of the dietary but as an occa- [527] sion for celebration and debauch. The plant was not common in Maricopa territory proper, growing rather on the lower hill slopes north of the Salt River. Hence the desire to collect the fruit was spiced with the dangers incident to treading so close to Yavapai country. The Yavapai themselves descended from their mountains to gather it in the same area.

The fruit is ripe when it is red at the bud end. The few long spines it bears are at this end: these were readily plucked off [419] with the fingers. The fruit was gathered with a long hook: a pole (presumably a rib of this tree-like cactus) crossed obliquely near one end by a short stick to provide both a hook and crotch to

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work with.[6] Fruits that were fully ripe and open were allowed to remain until on drying the flesh dropped to the ground, when it might be gathered. Those that had not reached this stage were pulled from the plant. These were torn in two and eaten as they were. The fully ripened fruit sours in the summer heat. These were in consequence split and the flesh put into pots. As soon as they reached the river these were placed over a little fire so that the potful was brought nearly to the boiling point. The fruit would then keep; otherwise it soured in half a day. The unripe fruit, on the other hand, if carried about in a pot in this fashion, would simply become a watery mass. The fruit might be stored in this manner until winter, when it was dissolved in water for a drink, said to be very sweet, or strained through a cloth and boiled to syrup.

By preference however, the sahuaro harvest formed the basis of a jollification. If this was their intention, they forbade anyone gathering it until it ripened on the plant: nevertheless some did steal off to get it. They would boil it as above and set as many as one hundred large pots away in the meeting house to ferment. The boiling was done under a shade conveniently near. It was stored in the house while still hot, a little fire being maintained there to keep it warm. A man who was adept watched it for the two days required to ferment. When one potful fermented, he poured some of the contents into others, so that all would finish fermenting at the same time. Each family owned one to three of these potfuls, which they were called to carry home when ready.

Friends in other tribes were invited to dance at this time, saying that "Our store house is ripe." The guests came in a group slowly, camping at some distance from the village. The messenger who bore the invitations now walked out to the camp where he named those invited by each Maricopa, pointing out where he lived.

The method of handing out the drinks was stereotyped. The men invited would bring three or four friends. The host would send his wife into the house to bring out a cupful (a small pot or

[6] Curtis' description (II, 81) of a pole provided with a wooden blade was specifically denied by my informants.

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scraper hoe of the Mohave,[11] but used the same planting stick as a shovel, cultivating while standing. 412

Corn was almost always prepared on the metate before it was used. If green the kernels were mashed; when dry they were thoroughly ground. It was almost always eaten in the form of mush. Green corn was mashed, wrapped in the husks, and either boiled or placed on a spot previously heated by the fire, covered further with husks, then ashes and a little fire until baked into a loaf. Green corn was sometimes lye-hulled: half-boiled, ashes added, and stirred until the hull came free of the kernel. It was also cut from the ears, mashed on the metate and boiled with salt. The flavor of roasted corn was preferred to boiled. Kernels of roasted corn were plucked from the ear with the thumb nail and the handful poured into the mouth. 252

Corn for storage was dried on the house roof and placed in the basket granary either on the ear or shelled. Sometimes ears were roasted on a pile of brush or coals and also dried on the roof. Or the kernels were removed to dry on a cloth. Roasted ears were not ordinarily prepared for storage, but if so, they too went into the granary. Dry corn might be soaked in water and gently pounded in a mortar to remove the hulls. 251 [252]

Wafer bread, corresponding to that of the Pueblos and Havasupai, was made, but instead of a stone griddle, a lenticular pottery plate (maði'l) was used. This was about a foot in diameter, and less than half an inch thick (Pl. VI, *i*). It was made very hot on the coals, when the thin corn batter could be rapidly spread over its concave side to form immediately as a wafer-thin cake called havâri'k or maði'lyam. Corn of any color was used. This hot plate was in constant use in earlier days, since tortillas of parched wheat or seeds were made on it, the dough being patted out into cakes about the size of the hand. 252 415 [171]

Wheat, which displaced corn, was treated in much the same fashion. The ears were fastened in bundles of an inch diameter, roasted on coals, and thrown on the roof to dry. These were stored in large pots, and when wanted the grain was beaten out. 251

[11] *Ibid.*, p. 736.

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252 [484] Parched ground wheat became a common article of food in the form of gruel (the Mexican pinole). It was always carried when travelling, when it might be mixed to a dough in a cavity hollowed in the top of a barrel cactus if nothing else was available, then roasted on the coals.

251 Beans came in two varieties: a little white bean (maxi'k xama'l, "bean white") and a brown (maxi'k gwls, "bean yellow"). They were prepared alike. After being shelled they were spread on the ground for three or four days until dry, then stored 252 in the basket granary. They were boiled, not baked. Parched and ground, they were also added to ground wheat, with salt, to make a gruel. Boiled beans might be drained, then fried in a vessel having the shape of a parching pan.

241 177 Black-eyed peas (axma') are not aboriginal but like wheat have been cultivated for a long time. Green pods were broken up like 252 our string beans and boiled. Like beans they might further be fried with fat. For storage they were broken, half-boiled in large 251 pots, spread out to dry and stored in similar vessels. Later green food might be had by boiling them further.

Pumpkins (xama't) and squash were kept in the storehouses. The rind of the pumpkin was hacked off and the seeds scooped from the interior. After these had dried on the roof overnight, the vegetable was cut spirally in long strips which dried thoroughly while hung from a beam slung under a shade. The strips were looped into bundles, fastened by a turn of one end, for 252 storage. The usual preparation was chopped bits of pumpkin boiled, with ground wheat stirred in. Pûmpkins were also roasted whole, after the stem end was removed, the seeds scooped out, and this plug replaced. They warmed them, turning each side to the fire, then baking them in the ground after the coals were raked away. Pumpkin blossoms were also cooked. After boiling them, they stirred in ground mesquite beans, which had been soaked and strained, and ground wheat. Squash was also cooked like beans: pieces were dropped into plenty of fat and stirred until thoroughly amalgamated, then salt was added.

[171] Watermelons (kwiδu'i) were known in two varieties, with pink and black seeds, as on the lower Colorado. Beside being eaten

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fresh, the pulp might be squeezed between the hands, the liquor strained through a cloth, and boiled to a syrup which was used on corn bread or wheat tortillas. The melons were of some importance in providing a fresh food during the winter. They were stored in the storage houses adjacent to the dwellings, where they may have been covered with sand to keep through the winter. They were not ordinarily stored by burial in sand in the fashion of the lower Colorado tribes, but this was resorted to if they were to be hidden from the enemy.

HUNTING

The semi-desert environment of the Maricopa provided only a meagre range of animals for food. Rabbits and other rodents were relatively abundant, but large game was scarce in the immediate vicinity. The larger mammals, such as deer and mountain sheep, could be hunted in the mountains to the south and west, but even there were by no means plentiful. A secondary source of flesh food was nearer home in the form of fish, with which the streams were well stocked at certain seasons. Consequently the Maricopa were primarily hunters of small game, chiefly rabbits, and were also fishermen. They had little interest in ranging far from home for larger game.

Rabbits, especially jackrabbits, bulked as large as mesquite in the food supply. In addition they took deer, mountain sheep, antelope, peccary, beaver, prairie dogs, doves, turkey, quail, and even made use of turtles, honey, and caterpillars, but none of these were regular foodstuffs. They stopped at nothing except outright carnivores, as well as dogs, badgers, gophers, ground squirrels, and porcupines, nor did they eat bird eggs.

Possibly because of a general indifference to hunting, tabus and rites were few. There was no notion here, as among the Havasupai, that wasting game made the hunter ill. A lad was prohibited from eating his kill, however, and mountain sheep hunting was something altogether special. Deer hunting was less restricted, but was preceded by a rite.

A lad dared not eat any animal, bird, or fish he caught. He brought it home and butchered it, but he had to give it away to

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224 older people. This tabu applied not only to his first kill, but continued until he was full grown, twenty-five or thirty. Should he eat it blood might run from his mouth until he died, or at least he would never kill anything more. There was no ceremonial termination of the tabu. This prohibition is not an unfamiliar provision but usually extends only to the first kill.[13]

[171]

262 All three local varieties of rabbits were eaten: jackrabbits (akâu'l,ᵉ), cottontail (xal,ᵉau'), and the little chamissa or blue rabbit (xal,ᵉau' Inyamtackaxaᵉ, "made slender by the sun rabbit"). Cottontails could be eaten by any one, but the others were held "poisonous." Chamissa was dangerous to little children, who therefore might not eat it. Jackrabbits were also somewhat "poisonous" for adults, but they nevertheless ate them.

[773] There is a confusion here, because according to myth the cottontail was considered poisonous, the others derivatively from the cottontail. In handling the raw flesh of jackrabbits they carefully avoided letting the least drop of blood splash on them, else they would sicken. And if a hair of this rabbit got into one's eye, he would be stricken blind.

224 [753]

Jackrabbits were sought rather than the smaller species. They were hunted chiefly in summer, when they were fattest, near where the women were at work gathering mesquite. They were exceptionally plentiful in the valley: a hunter returned from a day's hunt with at least four or five, sometimes as many as ten. The excess beyond the day's needs were skinned, opened, and hung to dry on the house beams.

● [251]

There was a saying (but it was regarded as no more than a saying) that when a man had set a day for hunting jackrabbits and it turned out cloudy, it was a sign he had been incontinent.

Although rabbit hunting was for the most part individual, organized drives were sometimes decided on at evening meetings. One man was chosen as leader (xalyᵉaui'ck, "planner of rabbit killing"), who assigned men to their positions. Nets were set in

[13] Pima, Havasupai, Kaibab, Paviotso, Shasta, Klamath (Russell, *Pima Indians*, p. 191; Spier, *Havasupai Ethnography*, p. 324; *Klamath Ethnography*, p. 168). The Maricopa extended tabu holds for the Kaibab Paiute: boys are forbidden to eat jackrabbits they themselves kill (Sapir, *Paiute Song Recitative*, p. 466).

also made for use in high water: these were two logs side by side with sticks tied across them. They used their hands for paddling and long punt poles. The Halchidhoma, like the Mohave, also ferried babies across the Colorado in large pots. These people were good swimmers; the Maricopa were not. 501 [174] [481]

Fish were usually eaten fresh. The excess of a day's catch might be half broiled and hung to dry from the house beams. But no attempt was made to keep them longer than a week. Whether this was because such soft-fleshed fish cannot be successfully dried, or for want of knowledge or interest, I do not know. [262] 251

Fish were either broiled or boiled with corn. In any event, they were always cooked by men, who served their wives before themselves. No reason was assigned for this, other than that it was so strongly customary as to be obligatory. Men never ate fish before their wives; when the wives had had enough they called their husbands. 252 [462] [264]

Broiling was done by two methods. In one, the fish was always cut open along its right side near the backbone. If a man cut it on the opposite side, they made fun of him; told him to go back and grind his wheat (that is, that he was womanly, for he did not know how). The intestines cleaned away, the fish was spread open on the hot ground. Burning sticks were then propped over stones set around the fish so as to broil the upper side. All fish were treated in this fashion. They were broiled in this way very quickly. The other method consisted of cutting the fish along the belly, but not spreading the flanks. Again the coals were raked away, the fish laid side by side, and covered with ashes on which coals were heaped. It took all morning to cook them in this fashion.

They were boiled with salt. This took half a day. When done, finely ground corn, mixed with water to a thin gruel, was added to the pot of fish. The cook, always a man, stirred this, not round and round, but by inserting his stirrer down close to the sides of the vessel and lifting the fish. After the corn was added, another half hour was required to complete cooking. The stirrer used was a stick eighteen inches long, one and a half inches in [263] [415]

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343 so low (only three or four feet above the ground level at the ridge) that the dirt, now banked around it and spread over the whole, held it firmly. The ridge pole ran east and west; the tiny entrance, through which one could just creep, was in the eastern gable-end. Logs piled one on another closed the opening. A man working alone took a month to build such a storehouse, but [476] friends or relatives usually helped. They were fed by him but not otherwise paid. Melons, pumpkins, and similar foodstuffs were •[251] stored in these houses.

Modern storage houses are like those described by Bartlett in 1852. These are small rectangular houses, the walls consisting of stakes set close together and provided with a dirt-covered roof. The space between the wall stakes usually allows free circulation of air, but Bartlett remarks, "They are wattled with straw and rushes, and are sometimes covered with a thick layer of mud."[8] This has become the modern residential type.

343 While basket granaries were quite unlike these structures in construction, they stood so invariably as part of the house group 251 that they should be described here. The granaries (sakwi'n) were 285 huge nest-like affairs crudely coiled of bunches of arrowweed, one or more of which stood near every house. They were three to five feet in diameter, three to four feet high, depending, of course, on the amount of material to be stored. These were, strictly speaking, not baskets at all, since they lacked a bottom, but thick-walled, coiled cylinders. The process of their manufacture was [171] exactly that described by Kissell for the Pima.[9] Mrs. Redbird, who made a small granary for me as a model, used a base ring taken from an old granary, and wove counter-clockwise working on the outside of the near edge. They were woven by both men and women; those who did not know how, employed experts. These granaries lasted for years.

251 The granaries rested on a low platform or were half-buried: 343 they were not placed on the roof as by the Pima. A crib-work was built to raise them off the ground a foot or more to keep the contents dry and away from rodents. This consisted of two short

[8] Bartlett, *Personal Narrative*, II, 234.

[9] Kissell, *Papago and Pima Basketry*, p. 178; see also Russell, *Pima Indians*, p. 144.

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logs with small sticks across, covered with a layer of arrowweed. 251
The basket was set on this and in turn covered with a layer of 343
arrowweeds crossed by another laid at right angles. Arrowweed base and cover extended considerably beyond the edges of the basket. To protect them more adequately from foxes and gophers, they were sometimes half-buried. A hole was dug, waist-deep and far larger than the basket. A deep layer of brush was rammed into this by treading it down, so as to cover the bottom and the sides in part. The basket was set in this. Willow branches were thrust into the periphery of the pit, brought over the top of the basket and covered thickly with dirt.

Huts that were practically identical with the storehouse were 343
built for a girl's puberty rite, for menstrual lodges and childbirth, and for warriors undergoing purification. They differed primarily in the absence of the pit; other differences were inconsequential. These, like the storehouse, were called va'na'ra. The puberty hut was built with more slender willow poles, so tall that they lapped considerably over the ridge. Dirt was banked only halfway up the weed-covered sides. The menstrual-childbirth hut was described as circular in plan, the willows bent over to reach the ridge, and entirely (?) covered with dirt.

Each village had its meeting house standing in the middle of 345
the sprawling community. The decision to build one was made by an old man, a chief, who appealed to the younger men to work on it. All the men of the village participated. Several women cooked for the workmen. The structure stood for four or five years without renewal. If the village moved, and it seems they were always slowly moving as dwellings were burned down and erected elsewhere, the meeting house was taken apart to be reconstructed in a new location.

The meeting house differed from the dwelling only in its greater size. It was thirty to thirty-five feet in diameter, but no higher than the dwelling, and provided with the same small doorway to the east. Kutox described the central frame as having nine posts [115]
(three rows of three), both posts and rafters being stouter than in the ordinary house. Other informants again disagreed and are undoubtedly right. According to them, there were six main

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contrast to that spun on the wheel which is frequently narrow-necked. The only small-mouthed vessels here were the sahuaro syrup jars and those made to hold scalps. Multiple mouthed vessels, such as are said to be found on ancient Diegueño sites, did not occur. They also lacked loop handles, bosses, and legs. Pottery rattles were not made.

The largest vessels were those for carrying and storing water, called kwĭl,o". These were usually eighteen inches high, but sometimes as much as thirty inches (Pl. VI, *g*). A woman carried this full of water on her head, resting on a bark ring, and set it on a forked post in the shade. Since the vessels were porous, seepage and evaporation kept the water cool. Water jars were not covered. Old jars of this sort were used for the storage of food. Another type for water storage was cylindrical with a rounded base (two feet tall, eighteen inches in diameter), called kwĭl,o' ȧvulpo", "post water jar." It is doubtful that these were used for carrying water.

Cooking pots (tackĭ'n) resembled the water jars but were ordinarily smaller, usually about ten inches high (Pl. VI, *e*, *f*, *h*). Others (kaxét), of the same size as the tackĭ'n, differed in having the rim extended on either side in ears to serve as handles (Pl. VI, *d*).

Bowls and cups were alike called kwĭski'. The bowls were of various sizes, but all shallow and with rounded bottoms. The largest were about a foot in diameter, four inches deep (Pl. VI, *c*). Cups were three to five inches in diameter, with rounded bases, and with sides either cylindrical or flaring at the lip (Pl. VI, *b*). Another cup (kwĭskixana'm, "cup drawn together") was drawn out at one side so that the mouth was oval, in shape resembling a gourd cut longitudinally.

Parching pans (kȧtĕ'l) were like large bowls with the rim drawn out into ears on opposite sides for handles (Pl. VI, *a*). The ears of these pans, like those of the cooking pots, were not horizontal, but followed the curvature of the sides of the vessel. Such pans were about a foot in diameter and four inches deep.

Small mouthed jars, given a special name, "suhuaro syrup container" (an,ȧxa'xilyȧpo'vȧ), had globular bodies, twelve

2:Bartlett G-5 (1850-1853) 1854
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439 I told them we wanted vegetables, fruit, green
648 corn, and mules; for which we would pay them in white cotton cloth, calico, red flannel and other shirts,
[244] blankets, and trinkets. They generally raise a great many fine melons; but it was too early yet for them. They brought us green corn, squashes, beans, and
[243] dried peas. We also bought of them some dried
● 251 corn (maize) for the animals.

648 The culinary department, as usual, seemed to have most attractions for our Indian friends, who formed a double row around the fire while cooking was going on. They also crowded into the tents, and occupied all the space about them. When night came, we expected they would leave; but they stretched themselves out on the grass, and passed the night in the camp.

132 *June 30th.* As the heat was intense, the mercury ranging from 100° to 110°, and as we had very little shade, it was thought advisable to get nearer the river, where there were more trees, and where the men would have a better opportunity to bathe, a luxury which they had enjoyed every day since leaving Fort Yuma. The Indians told me we had better
133 remain where we were, as there was no grass near the
137 river. I felt disposed to listen to them; but such was the desire of the party to be on the water that I consented to go, and gave orders to strike the tents immediately after breakfast.

By eight o'clock we set off, under the guidance of Francisco, and followed by fifty or sixty more of his tribe. After crossing a deep arroyo of sand, which is filled by the river at its floods, and pushing our way

2:Bartlett G-5 (1850-1853) 1854
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so formed contain ten or twelve, and some even fifteen bushels of grain. The following sketch exhibits a view of the interior of a Pimo granary or store-house.

Pimo store-house.

On the tops of their wigwams and granaries may often be seen large piles of mezquit beans in the pod, which are placed there to dry, preparatory to being ground into flour for pinole.

Both the tribes of Indians referred to, use a singular piece of frame-work made of three poles connected with a netting, which is carried on their backs. These are used both by women and men for gathering mezquit beans, corn, and other light articles. They may be seen at every wigwam, and answer the purpose of a wheelbarrow. They are highly prized by their owners, as they are very useful to them, and are made with much labor. For the only specimen I could obtain, I was obliged to give goods to the value of ten dollars.

These people possess horses and cattle, though but